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AN ADMONITION TO THE Dissenting Inhabitants Of the Diocess of DERRY,

Concerning a Book lately Published by Mr. J. Boyse; Entituled,

Remarks on a late Discourse of WILLIAM Lord Bishop of DERRY;

CONCERNING

The Inventions of Men in the Worship of God.

From William Lord Bishop of the said Diocess.

DUBLIN,

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AN

ADMONITION

TO THE

Diſſenting Inhabitants

Of the Dioceſs of

DERRY,

Concerning a Book lately Publiſhed by Mr. J. Boyſe;

Entituled,

Remarks on a late Diſcourſe of WILLIAM Lord Biſhop of DERRY.

CONCERNING

The Inventions of Men in the Worſhip of God.

My Friends and Brethren,

I Have told you in this Diſcourſe (when firſt Printed, *p.* 170.) *That no Man ought to take it ill that another propoſes Reaſons againſt his Opinion; but to ſcoff at, or revile any Practice, or Opinion that another believes to be Founded on the Word of God, is*

not only ill Manners, but is of Dangerous conſequence, being apt to breed Bitterneſs and Animoſities between the Parties.——And therefore in all matters of Religion we ought to avoid this manner of Treatment and whatever Book uſes it, we need trouble our ſelves no further with it, for it certainly is Written only to ſerve a Party, and not Truth. This Obſervation I take to be certain, and I deſire that you would read Mr. *Boyſe*'s *Remarks*, and my Book together, and Judge them by this Rule. The Worſhip of God is to Mankind beyond all other Concerns, and ought to be Treated with all the Seriouſneſs and Calmneſs of Spirit that becomes us, whilſt in the preſence of God: And for any one to Treat that which all good Men Tender and Value as the moſt Serious and Weighty concern of their Minds, in a Paſſionate, Angry Scoffing and Deriding Manner, is ſurely contrary to Natural Modeſty, and to the reſpect we owe to one another; much more to the Spirit and Meekneſs of the Goſpel. I will not accuſe Mr. *Boyſe*, but only deſire you to read his Book Seriouſly, and give regard to it, as far as you find him free from theſe faults.

I hear that other Anſwers to my Book are coming out, and if I find in them that Spirit of *Piety* and ſerioufneſs that becomes Chriſtians, more eſpecially Men of tender Conſciences, I will with God's help give them a due Conſidera-

tion

tion, and if there be any thing material in Mr. *Boyse's Remarks*, which is not taken Notice of by them, it shall then likewise be considered: In the mean time what I think needful to give you an account of in this Admonition, is,

1. *First*, The chief motive that prevailed with me to publish my Book. *Secondly*, That *Mr. Boyse* has Granted, in effect, the chief things I pleaded for in it. *Thirdly*, That he is much mistaken in those matters of Fact which he Charges on me as mistakes. If I give plain Instances and Examples in each of these you may judge by them what to think of the rest of his Book.

I. As to the *first* of these, namely, *my design in publishing this Book*; I have been now above three Years amongst you, and I have taken the best care I could to inform my self of the State and condition of this Diocess, and of every Parish therein. I have visited each of them several times, and discoursed personally with many hundreds, and informed my self particularly of the Customs, *Manners*, Inclinations and Scruples of every sort and persuasion: I found to my great trouble much ignorance among the poor people; Insomuch that of 800, or more of the Dissenters Communion whom I personally discoursed, I did not find above four persons that could give any account of

their

their Catechiſm, and only two that could repeat it, and a great many that could neither ſay the *Creed*, the *Lords-Prayer*, nor *Ten Commandments*; Of this I have many Witneſſes that were preſent at ſome of my diſcourſes. I do not ſay this ignorance was peculiar to Diſſenters, for too many conformable perſons were in the ſame condition: This I looked on with great compaſſion and concern, as it became me, and in order to remedy it, I took care to have Engliſh Schools kept in every Pariſh, according to Law, and obliged the Schoolmaſter to teach the Catechiſm, and the Miniſters to catechiſe in each Pariſh; and I furniſhed them with Catechiſms, which with God's Aſſiſtance has proved of good uſe to ſuch as are conformable, near 2000 of all ages having ſince learned the Catechiſm, and preſented themſelves to be Confirmed, I could not have the ſame influence on you that differ from Me, and yet I hope my endeavours have not been uſeleſs to you, but have help'd to raiſe an Emulation in you to inſtruct your Children.

I found the great Obſtacles to your Learning your Catechiſm, was, the length and intricacy of it, inſomuch that generally ſpeaking, whoever could not read muſt deſpair of getting

ting it by Heart; this put me upon perſuading you to make uſe of an eaſier Catechiſm, not excluding your own if you had a mind to it.

Again *I* obſerved that when *I* wrote my Book there were only 9 Meeting-Houſes in the Dioceſs, and *I* think the number is not increaſed ſince, and by the beſt Enquiry *I* could make among your ſelves, and other people, *I* found that there were (taking one Meeting-Houſe and one Lords Day with another) not 300 at each Meeting. Now *I* underſtand that in this Dioceſs there are 30000 that profeſs themſelves of your perſuaſion, and on that account abſent themſelves from Church. From which computation I perceived that only 1 in 10 of them, or thereabouts went to Worſhip God any where on the Lord's-Day: This I confeſs was a great grief to me, and however Mr. *Boyſe* may ſcoff at my concern, as he doth at it in other caſes, I ſhall not be aſhamed of it, but pray to God to encreaſe it in me while ſuch occaſions remain, and direct me to methods to remove them. I found that the caſe was not much better with you before the Troubles that ſince; for tho' there were then ſome more Meeting-Houſes than at preſent, yet I believe the number of people was near proportionably more alſo. I found the ſenſe of Religion much decayed amongſt you, by means of this ſmall

number

number of your Meeting-Houses, and many of you when I have preſſed you to Worſhip God ſomewhere, have anſwered me that you could do it at home; and indeed I have found ſome that had not been at any publick Worſhip in Seven Years, and it is not to be wondered at, when ſome of you are ten miles, ſome twenty from a Meeting-place. I caſt about in my mind how to remedy this, and in Order to it enquired of many of you why you did not frequent the publick Church, ſince you had none elſe which you could conſtantly attend with your Families; I perceived that three Objections, eſpecially had ſtuck with you formerly. *Firſt*, That our *Miniſters* were Popiſhly inclined. *Secondly*, That ſome of them were of ill lives and negligent. And *Thirdly*, That our Service was only Human *Inventions*, and had no particular warrant from Scripture. The 1*ſt* and 2*d*. of theſe *I* found, by God's bleſſing, in great meaſure removed at my coming among you, ſo that *I* cannot ſay that any one of you, ever objected them to me. And as to the third, *I* particularly Examined, what things they were in our Ordinary Lords-Day-Service, which you taxed as Human *Inventions*, (for *I* only invited you to that Service) and which made you think it more juſtifiable to ſtay at home rather then to come to our Churches, and *I* carfully marked what you

you objected, and put them in the Form that you now find them in this Book; In which I designed neither to shew Wit or Learning, but to propose it to you of my Dioceſs, and to you only, in such a plain Method and Stile as might suite your Capacities, for I think you are not concerned in Books which you cannot understand; I am sure you cannot understand the generality of Controversy Books, I confin'd my self therefore to what I had seen and known to be your Opinions and Practice, and I was resolved that my Book should go no further then to you, and therefore I printed only a few, which I distributed amongst you, and took care that not one of them should be Sold. I must own that the Book is Reprinted in *London*, but this was altogether without my knowledg, and very much to my dissatisfaction. But I cannot prevent the ill Arts of Tradesmen for their own gain.

This was the Motive and Method of my Book; And whether they be agreeable to the Spirit of a Christian Bishop who is concerned for the Service of God, and the good of the Souls under his Charge, or deserve the Treatment Mr. *Boyse* has given me in his *Remarks* (suppose I were mistaken in some things, as I do not find I am) I must leave you to judge.

II. I shall now proceed to the Second thing I proposed in this Admonition, which was to shew you

that Mr. *Boyse* has granted the Principal things designed in my Book, and I hope that they may have some influence on you to Allow the same: the Things are these that follow.

1. He owns that Singing Psalms in Prose is Lawful (*p.* 10.) which I proved, *Chap.* 1. *Sect.* 1. *N.* 3. in my Book.

2. That Responses or Answering in the praise of God, is Lawful (*p.* 16. and 28.) and he allows the Scripture Precedents which I brought to prove them, in *Chap.* 1. *Sect.* 1. *N.* 4. I hope therefore that upon Consideration of his Reasons, if not of mine, you will allow the same that he does, and that these things will not give any such Offence to you hereafter, as they have done.

3. He doth not absolutely condemn all Use of Musical Instruments in the praises of God, so they be only for directing the people in the Tune of the Psalm they sing (*p.* 30.) I therefore hope, that you have so much Respect to Mr. *Boyse*'s Judgment, that hereafter the Organs will not offend you so as to drive you from our Service.

4. He asserts (*p.* 24.) That none of the Nonconformist Writers have condemn'd the *Singing of Psalms, as used in our Cathedrals by a Quire*, though he supposes it Unscriptural, nor the *Saying* them in *Parish-Churches*, by way of Responses, and that only some weak and injudicious people have Alledged such Reasons,

for

for deserting the Established Church, and that they are not to be reckon'd as Condemn'd by our Saviour, in *Mar.* 7. 7. for *Commandments of Men*: And therefore I hope, in respect to his Judgment, you will lay aside all such Reasons, for your non-compliance with the Established Worship, and retain no ill Opinion of us that do comply with these things. To gain which I shall reckon a great step, and worth the writing my Book, and shall be heartily glad to find, as Mr. *Boyse* intimates, that it was only the weak amongst you that insisted on these things.

5. He grants (*p.* 9.) That God has no where expresly Determined whether we shall pray with, or without a Set Form; and that therefore both ways of praying may be Lawful in General, tho' particular Circumstances may sometimes render the one or the other more *Convenient*. So that this matter of praying with, or without a Set Form, according to him, is a matter of *conveniency* only, and to be determined by Circumstances; And therefore upon Mr. *Boyse's* Principles, since our Forms of Prayer can seem to you at worst to be only *Inconvenient*; surely it is better to dispence with an *inconveniency* than to neglect all publick Prayers.

6. He grants (*p.* 31.) That in some particular Cases, God did Recommend to the *Jews*, *a Form of Words in their Addresses to him*, and that not only to the *People*, but even to the *Priests*, and therefore

Forms of Prayer are warranted by Scripture, and are of Divine Original. From hence it follows, That God has not only in general Commanded us to pray to Him, but in particular Commands, both *Priests* and *People* to pray to Him *in Forms*, tho' He has not forbidden other Addresses on such Occasions, as I mentioned, *Chap.* 2. *N.* 2. *Sect.* 9.

7. He grants that the People expressed their joining in the publick Prayers, in Christian Assemblies, by adding their *Amen* (as I have prov'd *Chap.* 2. *Sect.* 1. *N.* 5.). And therefore I hope you will not only Approve of this in us, but will likewise Introduce it into your own Meetings. I am sure the Book Mr. *Boyse* Quotes for this purpose, advises you to it.

London Morning Exercises, p. 61.

8. He grants that the Holy Scripture may be read without Exposition, (*p.* 10. & 95.) and that the omission of reading an entire portion at once is a Defect; and that in the Winter Quarter there is no reading in the *North of Ireland* (*p.* 92.) and owns that I may justly charge you with Falling Short of Reading so much as the Directory recommends; and therefore I hope our not Explaining every Chapter, when we read it, will be no Objection against our Service: You may know we are obliged every Lord's-day, to Explain and Apply some Portion of Scripture in our Sermons; so that Exposition is not banished out of our Church.

9. He

9. He acknowledges that Bodily Worſhip is Commanded in Scripture (*p.* 105.) He calls Sitting at Prayers a Sloathful poſture, *p.* 3. and ſays he cannot excuſe it from Irreverence, and hopes that thoſe who have been guilty of it heretofore, will not perſiſt in it without real Neceſſity. I hope therefore that you will take no offence at our Service, or Abſtain from it, becauſe Bodily Worſhip is required in it, or uſe any more that indecent poſture of Sitting at Prayers in your Meetings, when your own Advocate Condemns it.

10. He cannot condemn Kneeling at the Lord's-Supper as Unlawful (*p.* 123.) and grants that you ought to Stand up at your Thankſgivings and Bleſſing, before Receiving and after; and that he will not excuſe you if you do otherwiſe in it (*p.* 112.) And therefore as far as you are of his mind in this matter, you will have no reaſon to condemn us for Kneeling, as guilty of Idolatry; or wonder that we receive the Elements on our Knees, ſince we receive them with Prayer and Thankſgiving, and continue whilſt we eat and drink, in the exerciſe of them, with the moſt earneſt Paſſion that our Minds are capable of.

11. He agrees with me as to the Frequency of Celebrating the Lord's-Supper (*p.* 131.) And owns it was one Conſtant part of the Chriſtian Lord's-days Worſhip in the Apoſtles time; And that he thinks it paſt all doubt, that this was the Univerſal practice

of the Christian Church for several succeeding Ages. And therefore I hope you will endeavour to Restore this Apostolick and primitive Institution to what it was, and consider how Unreconcileable your present Practice of Receiving is to this Institution of Christ and Universal practice.

If these things be Universally Believed and Received amongst you, I can see no reason why you should decline our Churches, at least when you cannot go to your own Meetings, and hope you will not hereafter go out when our Prayers begin, as if you were in danger of being Polluted by them, or refuse to conform in the Bodily Expressions of Worship used at them, as I have sometimes observed some of you to do, who rather chuse to stay then disturb the Congregation by going unseasonably away. If I could gain these Points of you, I should think my Labours in my Book bestowed to a most excellent purpose, and be content with Joy to endure a Thousand more hard things, than Mr. *Boyse* has been pleased to say of me, who appears by his Book to be much a stranger both to you and me, and to have intermeddled with us, before he understood either of our Practices, or Circumstances; and I hope by God's help it shall not be in his power to make you conceive otherwise of my sincere Affections and Concern for your Souls than I have profest, and shall always desire to maintain.

III. I shall now proceed to the third thing I promised in this Admonition, and that is to shew you, That whereas there are several matters of Fact which I affirm, and Mr. *Boyse* denies, the mistakes lie on his side, notwithstanding he imputes them to me with great assurance, as falshoods, and asserts that I am hard'ned in them: For the Proof of this, I need no more than to Appeal to your own Consciences; and I must tell you, that what I have wrote was from Sight, Experience, or certain Information on the place, whereas he has his account of things only at second hand, and produces no Vouchers. I will instance in some of the principal matters of Fact which he contradicts.

1. First then, One of the principal matters of Fact in dispute is, what I assert (*Chap.* 3. *Sect.* 3 *N.* 2.) *That in all the Meetings in the* North *of* Ireland *in a whole year, perhaps there is not so much Scripture read, as in one day in Our Church, by the strictest enquiry I could make.* This he contradicts with great Vehemence, and asserts (p. 93.) that there is nothing like Truth in the Assertion; with a great many ill words. You may observe that I expressed my self doubtfully in this Case, with a *perhaps* it was so, but I assure you that I had no doubt of the Truth of it, only I was willing to say such ungrateful Truths as softly as I could, that I might give the less offence to you. To make this appear, I will take Mr. *Boyse*'s own Computation,

and

and allow that there are read in each of your Meetings every Lord's-day for 3 quarters of the Year half a Chapter, tho' you know the case is not Universally so; for in some places in this Diocese there has been no Lecturing in your Meetings, for two Years together; but allowing it to be as he says.

Then in this Diocese there are Nine Meeting-places and Lectures, in each, 39 Lord's-days in the Year, and half a Chapter read at each Lecture, which in all makes 175.

Now because the First of *April* was on a Lord's-day this year, I will take it and compute how many Chapters and Psalms were read on that day in our Church, and you will find it thus.

On the First of *April* are read 8 Psalms for the day, 3 before and between the Lessons: That is the 95, the 105, the 67, besides the Song of the Blessed Virgin. So that 11 Psalms were read that Day in every Parish-Church. Besides these, are read 4 Chapters for Lessons, and the Epistle and Gospel make a large Chapter more.

So then in every Parish-Church there are read Psalms and Chapters, tho' there be no Funeral, or Churching of women, or other occasional Office, 16. There are then 42 Congregations in this Diocese at present, in which the Offices of the Church are constantly performed; and if we Multiply 42 by 16 it follows that there are read in this Diocese in one Lord's-day, Chapters and Psalms, 672, whereas allowing

lowing the utmoſt of Mr. *Boyſe's* Computation there are read in the Meetings in this Dioceſs in a Year but 175 and a ½.

Let me obſerve that the Meeting-Houſes are more Numerous here then in my Neighbour Dioceſſes in the *North*, there being that I can learn, only 4 in *Rapho* Dioceſs, in which, and in the other Dioceſſes of the *North* the Pariſh-Churches are proportionally as many more then the Meetings, as they are in the Dioceſs of *Derry*: And from thence it follows that there is really 4 times more Scripture Read in Our Church in the *North* in One day then in all the Meetings in the *North* in a Year, which is a great deal more then what I aſſerted. I had a Computation like this in my mind when I wrote my Book, and ſhould not have publiſhed it, if theſe Remarks by imputing Falſhoods and Untruths to me, had not obliged me to do it in my own Juſtification to the World; for to you who know ſo well the Truth of it, it was needleſs. And we have this advantage by reading the ſame Chapters and Pſalms in every Church, that whatever Church a Man go to, ſo he be conſtant at any, he is ſure to find the Scriptures read on in Order, which muſt needs contribute towards making him acquainted with the whole Body of the Scriptures.

2. But then, Secondly, I charge you with *caſting out the reading of the Word of God from moſt of your publick*

Aſſemblies------ Inſomuch that in many of your Meetings, ſetting aſide a Verſe or two for a Text or Quotation, at the diſcretion of the Teacher, the Voice of God is never publickly heard amongſt you. This Mr. *Boyſe* cenſures (*p.* 92.) as *a bare-faced Untruth*: But your ſelves ſhall be Judges.

First then, I have proved that Reading the Scriptures, for the Inſtruction of the People is a Publick Ordinance of God, *Chap.* 3. *Sect.* 1. and tho' it is not determin'd how much we ought to read at a time, yet it ought to be ſo Ordered, that the diligent Hearers may in a competent time be acquainted with the whole Body of the Scripture; and in this I have the Concurrence of your Directory. Now if you can name but one Meeting in the *North* of *Ireland*, where this has been Obſerved, Mr. *Boyſe* may have ſome Ground to contradict me: But the Caſe is far otherwiſe; You have thrown this Orderly Reading of the Holy Scriptures, not only out of moſt, or many of your Meetings, but out of all of them.

2. But further I appeal to your ſelves whether any of your Miniſters ever read one Portion of Scripture but what was either deſigned *for a Text*, to a Lecture or Sermon, *or a Quotation.* If any one pretend the contrary, I muſt deſire him to name the Time and place that I may reprove thoſe Informers that Mr. *Boyſe* affirms (*p.* 92.) have ſo greatly impoſed

poſed on me. But till the Time and Place be named my Aſſertion is litterally true, and in a larger ſenſe then I expreſſed it. I heartily wiſh you who are Teachers would amend this fault, and I ſhall then acknowledg that this part of my Book is Effectually Anſwered, and of no further force againſt you. And let me tell you that your complyance in this would beget an honour and eſteem in the people for reading the Scriptures publickly, which is an Inſtitution of God, and ſatisfie the World that you have a greater value for the Word of God then for your own Expoſitions, which no Impartial Conſiderer will ever believe whilſt you allow it no place in your Meetings, but when you can have leiſure to bring in your own Expoſitions. And ſure it ſeems ſtrange that you can allow at leaſt an Hour for a Sermon of your own Compoſing, and cannot allow Ten Minutes for the Word of God; which is the Truth of the Caſe, however Mr. *Boyſe* indeavours to palliate it.

3. A third matter of Fact denied by Mr. *Boyſe*, is, "That a Man may frequent your Meetings all his "life, and yet have no ſecurity, or hardly poſſibili- "ty of learning from your publick Teaching all the "great Myſteries of his Religion. This he cenſures (*p* 83.) as a groſs and ſhameleſs Accuſation, and advances it as a known Truth that the great Myſteries and Principles of the Chriſtian Religion are not ſeldomer

ſeldomer taught in your Pulpits than in ours. Now to diſcover whether I deſerve the hard words which Mr. *Boyſe* gives me on this account I deſire you to conſider.

1. That the great Myſteries of our Religion are the *Conception, Birth, Paſſion, Reſurrection, Aſcenſion, and final coming of our Saviour to judge the Quick and the Dead, together with the Doctrine of the Trinity, in whoſe Name we are Baptiſed, and the deſcent of the Holy Ghoſt.*

2. That we in our Church have a certain time appointed us every Year for the Teaching each of theſe, and our Miniſters do profeſſedly handle each of them in their Diſcourſes on theſe times; So that every one who deſireth to be informed concerning them is ſure at a certain time of the Year to have a full Diſcourſe, in every Pariſh, on each of them, in order to the Explaining and Inculcating them with the uſes and effects.

3. As to your Miniſters there lies no Obligation on them to go through theſe Myſteries in any ſuch time, nor indeed in their whole Lives. And whereas Mr. *Boyſe* alledges (*p.* 83.) that "The Directo-"ry requires that ordinarily the Subject of the Mi-"niſters Sermon ſhall be ſome Text of Scripture, "holding forth ſome Principal or Head of Religion, This Obligation is taken off by the following words, which are theſe, "Or ſutable to ſome ſpecial occaſi-

"on

"on emergent, or he may go on in some Chapter,
"Psalm, or Book of the Scripture, as he shall think
"fit. From whence it is plain, that the *Directory* lays no Obligation on your *Ministers* to handle professedly any of these *Mysteries*, and that you have no *Security*, other then the pleasure of your *Ministers*, that you shall ever learn from their publick Teaching all the *Mysteries* of your Religion.

But *Fourthly*, I have examined, and put it to many of your Persuasion, whether they ever heard any Minister of Yours that professedly made a whole Discourse on the *Trinity, Conception, Nativity, Resurrection, or Ascension of our Saviour, or on his sending down the Holy Ghost*; and I do profess that I never yet amongst many, met one man that could satisfie me in this point, or assure me that his Minister had done it. Which shews how dangerous a matter it is to leave these things to men's choice. I heartily desire you that read this, to recollect your memories, and examine your own Consciences, and say, whether your Ministers do once every Year handle professedly each of these Mysteries, as ours do, and if they do not, judg whether it be true that Mr. *Boyse* asserts (*p.* 84)
"That the peculiar mysteries of the Christian Religi-
"on are so much more frequently inculcated in your
"Sermons, then ours, as has occasioned some of you
"to reproach us, as Preaching little but Morality.
These I am sure are the great Mysteries peculiar

to the Christian Religion, and they are professedly and indispensibly taught in our Church once every Year: what ground can there then be to accuse us of Teaching little but Morality?

5. As to Mr. *Boyse*'s excuse for you in this behalf, *That there is no Scriptural Rule or Example prescribing to Ordinary Teachers the exact Order in which they should explain the Mysteries of Christian Religion to the people.* I would desire you to observe that the Scripture obliges us to Teach 'em all these mysteries, *even the whole Council of God*, and the same obliges us to do this and all other Religious performances *in order*, or *according to an order*: There ought therefore to be in every Church an *order*, whereby every Teacher may be obliged to Teach them all in a competent time, as it is in our Church, and the *Directory* has manifestly failed in this, having made no such *order*, but left it to the discretion of every Minister, whether he will make any of these Mysteries, his Subject in his whole Life, and some have been so indiscreet as to Preach for half a Year, nay, a whole Year on the same Subject. I have seen many Sermons Printed by your Party, and yet do not remember above 2 or 3 on these most necessary Subjects; I am sure they bear no manner of proportion to ours.

1 Cor. 14. 40.

A Fifth matter of Fact denied by Mr. *Boyse*, is *That hardly one in ten get your Catechism by heart, nor one in five hundred retains it.* On the contrary he affirms, p. 87. *That he believes, that if I make a more accurate trial, I*

shall

ſhall find as many of the Diſſenters children that have gotten their Catechiſm by heart, as of others that have don ſo by the Church Catechiſm. I think I have had an opportunity to inform my ſelf of the truth of this matter ſo certainly, that 'tis hardly poſſible for me to miſtake, and I will endeavour to make you ſenſible of the truth of my computation.

Firſt then, you know that you who refrain from the Eſtabliſhed Church, are here much more numerous than ſuch as are conformable, and have proportionably more children; yet beſides grown people, I have confirmed near a thouſand children, all above thirteen years old, in three years ſince I came to this Dioceſs. Many of theſe I have examined perſonally, and always found them perfect in their Catechiſm, and thoſe that I did not examine, likewiſe were ſo, as the Miniſters that preſented them aſſured me in the moſt ſolemn manner; and I was alſo informed by ſeveral of theſe Miniſters, and by the School-maſters, that moſt children of conformable Parents, could likewiſe ſay it, tho ſo young as not fit to be Confirmed. Now I deſire you to produce me ſuch a number of your children that can ſay yours, and I ſhall be very glad of it.

But, Secondly; If you look amongſt your own children, perhaps you may find a pregnant Boy here or there that can ſay your Catechiſm intirely, but the generality ſeldom can go above a leaf or two in it: 'tis a great matter to find a Boy that can ſay it all;

and

and the Schoolmasters generally acknowledged to me, that the Children forgot one part of it before they could get another; and the best account they could give of the matter, was, that they were Learning it, and so the generality are like to be for ever. I have made so many Trials of this in a whole School at a time, that I can no longer doubt of the truth of it, and it wou'd be very odd for me to think to impose upon you who know so well all these things, and whom I am desirous to Prevail on and Instruct, and can hope to do it only by the Integrity of what I say.

3. As to retaining it, I doubt whether any do it at all after Twenty. I tried not only a whole School at one time, but the Schoolmaster also, a Dissenter that Taught it, in one of my Parochial Visitations. And amongst them all then present, they could not give an Answer to that Question in your Catechism, *What is Faith in Jesus Christ*, which was the first that came in my Thoughts to ask them for a Trial, and of this and several other like Passages I have many Witnesses.

4. Whereas Mr. *Boyse* affirms (*p.* 85.) *That there is not one of these persons in your Congregations come to years of age, who is not once every Year constantly instructed in the Principles of the Christian Religion, and personally Examined about his Knowledge of them.* Pray consider a little seriously this matter of Fact; Heave

it

it with you, and know what you muſt conclude, and hope you will be ſo juſt to your ſelves as to determine of what Credit this Author ought to be in in his Relations. I will not derogate from your Miniſters Labour in Catechiſing their people, but notwithſtanding their pains, there are ſome Thouſands of Men and women in this Dioceſs that profeſs themſelves of your Communion that were never Catechiſed by them, and are altogether ignorant of the myſteries of the Goſpel; inſomuch as not to be able (as I obſerved before) to ſay their Creed, the Lord's-Prayer, or the Ten Commandments, or to tell how many Perſons are in the Godhead, or who they are, or who Redeemed them, of which this very day, in which I Write this, afforded me Two Examples of grown men, as indeed every day almoſt doth to my great trouble. As to your *Miniſters* Examining, their way indeed may diſcover who has their Catechiſm, but is no way Fitted to teach thoſe that have it not, as ours doth.

Laſtly, I deſire you to remember that there is no Rule in your Directory that requires your *Miniſters* to Examine either Publickly or privately: So that your *Miniſters* performances in this point are voluntary, which is a great Defect: Whereas our Rules make Catechiſing a part of our Lord's-day Service, and a ſettled Ordinance in our publick Aſſemblies, as it has ever been eſteemed in the Church of God.

I muſt tell you that *Mr. Boyſe*, to excuſe this great

Defect, puts me (*p.* 84.) *on producing some Precept or Example from Scripture, requiring our Reading or Teaching a Summary of Principles in Publick, distinct from Holy Scripture*, I am content to put it on this issue, and desire you to turn over your Bibles and compare 2 *Tim.* 1. 13. with *Chap.* 2. *Vers.* 2. and there you will find St. *Paul* commanding *Timothy*, *Hold fast the form of Sound words which thou hast heard of me* —— *And the things thou hast heard of me among many Witnesses, the same commit thou to Faithful Men, who shall be able to teach others.* Here you find St. *Paul* delivered *Timothy* a Form of Sound words publickly, and commanded him to commit the same to others, who shou'd Teach the same, as St. *Paul* delivered it, that is, before many witnesses, or in the Face of the Church. I hope no good man will seek a plainer Proof, for a thing that is so good and commendable in it self, so edifying to the Church, and so constantly retained in it, till the Directory and your Practice left it out, which I heartily wish you may amend.

But *Fifthly*, the greatest matter of Fact disputed, and indeed of greatest importance, is, *The frequency of the Celebration of the Lord's-Supper amongst you.* I took Notice (*Chap.* 5, *Sect.* 3. *N°.* 3.) *That your Ministers rarely press you to communicate, that you have few Sermons, or Discourses to that purpose, and many of you condemn our Zeal for Endeavouring to restore the constant communion precedented in Scripture—and did appeal to You whether it is not yet reckoned a great thing among many of you if once*

in

in a Year or two a Communion be celebrated in one of your Meetings, nay, it is often omitted for ſeveral Years together, and in ſome places for ten or more.

In Oppoſition to this Mr. *Boyſe* affirms, (p. 136)

" 1. That it is Univerſally uſual in every Meeting, " where an Ordained Miniſter is ſettled, to have the " Lord's-Supper Adminiſtred conſtantly once a Year, " and twice in the larger Towns.

" 2. That the generality of You (as he is aſſured) do " Communicate four or five times a Year.

" 3. That all of you have the opportunity of doing " it 10, 12, or 15 times a Year, if you will take the ad- " vantage of Receiving it as often as 'tis Adminiſtred " within a few Miles of your Reſpective habitations.

" 4. That there is not one in ten, or rather in 20 or " 30 that do not receive, except ſuch as are with-held " for want of competent knowledge, or on the ac- " count of Scandal.

" 5. That thoſe who Communicate once, do it Or- " dinarily on all following occaſions,

" 6. (P. 134) That the generality of your Miniſters " Adminiſter this Sacrament far oftner then the gene- " rality of the Comforming Clergy.

" 7. (P. 137) That he doth not ſee with what tolera- " ble Juſtice I could upbraid you with your rare or no " Communion, when the *Members* of your *Meet-* " ings do generally Communicate much oftner than " the *Members* of the Pariſh Churches.

Laſtly,

Lastly, (p. 134.) "That too many profligate Sinners "and Swine are admitted in the Parish-Churches.

These are a few of those things he asserts on this head; and gives me many hard words for asserting the contrary; but it will be no difficult matter for you to judge who is in the right. I have (as I believe 'twill be owned) as good opportunity of informing my self in these matters as any one can have; and have been as diligent in my Enquiries in my Progresses thro' the several Parishes, and on all occasions as I could; and I have had the following accounts returned me from many hands, and am satisfied there can be no very great mistake in it.

"That in the last Seven Years the Lord's Supper has been celebrated amongst you

In *Londonderry* twice —— 2
In *Clondermot* once —— 1
At *Bellindret* once —— 1
At *Ballikelly* once —— 1
At *Burt* twice —— 2
At *Ardstra* once —— 1
At *Abaderoy* once —— 1
In all 9 times.

So

So that in this whole Dioceſs it has been Celebrated by you but about Nine times in Seven Years.

2. At each of theſe we will ſuppoſe there have received one with another about 400, tho' my Informations allow not ſo many; ſo that in Seven Years there may be computed to have received 3600 in this Dioceſs.

3. In the Eſtabliſhed Church, ſince I came to the Dioceſs, which is about 3 Years and 2 Months, the Lord's Supper has been adminiſtred.

In the Cathedral, about -- -- -- -- -- --	43 times
In the Pariſh-Churches for the firſt Year, about -- -- -- -- -- -- --	78
For the Second Year, about --- -- --	103
For the Third Year, about --- --- ---	162
In all	386 times

So in the Eſtabliſhed Church the Holy Sacrament has been Adminiſtred in this Dioceſs in 3 Years and 2 Months, about 386 times; that is about 42 times for once that you have had it in your Meetings in near Seven Years.

4. As to the Number of Communicants in the Eſtabliſhed Church I cannot give an exact Computation; but as to the Cathedral, where I have for the moſt part officiated my ſelf, I can give this account.

At 4 *Easter Sacraments*, one with another, above 200. In all	800.
At 3 *Christmas Sacraments*, and 3 *Whit-Sundays*, one with another, above 100 at a time.	600.
At 33 *Monthly Sacraments*, one with another 50.	1650.
In all	3050.

From which it is manifeſt that near as many have received in one Pariſh in this Dioceſs in about three Years time as with you in the whole Dioceſs in twice that time, notwithſtanding the numerouſneſs of thoſe that are of your Profeſſion.

5. As to the larger Towns, I can call only 3 ſuch in this part of the Country, that is, *Londonderry* and *Strabane* in this Dioceſs, and *Colerain* on the Border of it. Now as to *Londonderry*, it has had this Sacrament adminiſtred but twice in it in 6 or 7 Years; and *Colerain* but once in that time; and as to *Strabane*, tho it, as well as the other had a ſettled Miniſter in it before, and ſome time ſince the troubles, yet I am informed from good hands, that in 26 Years laſt paſt, the Lord's-Supper has been Adminiſtred but twice in it; And I have the more reaſon to believe this, becauſe your Sacraments are Adminiſtred with ſo great

great a concourse of Spectators and Hearers, besides those that Receive, that they can hardly escape Observation; which would have been reckoned a profanation of this Holy Mystery in the Primitive times, and is in earnest an abuse brought in by Popery.

6. If it be true what he affirms with assurance, that the generality of you Communicate 4 or 5 times in a Year, it will clearly follow, That not much above a Hundred distinct Persons in all have Communicated in this Diocess these last Seven Years. For 4 times 7 make 28; and 3600 (the number of your Communicants in 7 Years) divided by 28, gives about 128; the number of the distinct Persons that have Communicated amongst you in 7 Years, according to his Computation; but this can by no means be true, and therefore he is certainly misinformed in this particular.

7. We will allow then that every distinct person communicated but 5 times in these 7 years, and then there communicated 640 distinct persons in that time: From which it clearly follows, that not one in twenty of you Communicate at all, there being above 13000 of your Persuasion in the Diocess of competent Age for the Communion.

And this makes his mistake manifest in his asserting, that *Not one in ten, rather in twenty or thirty, but Communicate, except such as are with-held for want of competent*

petent Knowledg, or on account of Scandal. This is a great Reflection on you, and far from the matter of Fact, *viz.* that nineteen in twenty of your Perſuaſion ſhould be with-held from the Communion on one of theſe two accounts. I hope there are not near ſo many amongſt you that are either Scandalous, or groſly Ignorant, for tho I believe one in five hundred of you do not retain the Aſſemblies Catechiſm, ſo as either to repeat or give an account of it, yet I am far from thinking all ſuch want competent Knowledg for the Sacrament; for which a very little Knowledg (at leaſt of many things contain'd in your Catechiſm) I believe *is* ſufficient, with a holy Heart and inoffenſive Converſation: And God forbid all the reſt of that great number who do not Receive, ſhould be Scandalous; otherwiſe then as they are ſo by not Receiving.

1. As to his affirming *That all you have the opportunities of Communicating Ten, Twelve, or Fifteen times in the Year, if you will take the advantage of Receiving it as often as 'tis Adminiſtred within a few Miles of your Reſpective Habitations.* The miſtake of this evidently appears from the former Computation; and will further appear if you conſider that there are but Nine Meetings in this Dioceſs, which has as great a proportion to the Pariſh-Churches as any in the North. Now let us ſuppoſe the Lord's-Supper Celebrated in each of theſe Once in a Year; and ſuppoſe likewiſe

wise each Communicant came to each Communion; Yet even so he could have but nine times an opportunity in a Year, and must travel Fourty Miles for a Sacrament: And this whole Diocess may as conveniently Communicate Twelve or Fourteen times in the Year at the Cathedral of *Derry*, as at any of your Meeting-Houses.

9. As to the practice of Dissenters elsewhere, I am not much concerned in it, having addressed my self only to you of my Diocess, but you may conclude the probability of what he says concerning them, from the account he gives of your own practice in this point, if it be true which he affirms (*p.* 135) *That as to the Meetings in* England, *and the South of* Ireland, *where Pastors are settled, the most of them constantly Celebrate the Lord's-Supper once a Month, others once in Six Weeks or Two Months, and a few once every Lord's-day.* Their practice is much altered from what it was formerly; for when the Churches were in their hands it was quite otherwise; St. *Warburghs* was a considerable Parish in the heart of *Dublin*, and was supplied by Considerable Men constantly, as to Preaching; but from the Year 1650, when Doctor *Sibalds* their Episcopal Minister Dyed, till the Year 1657, that is for near Seven Years, the Lord's-Supper was not Administred in it at all, as appears sufficiently from the Vestry Books, and the Testimony of several surviving Inhabitants, from whom I had

the information, having been Miniſter there my ſelf Ten Years; and I have heard the like of ſome other Churches in *Dublin* at that time. I find the ſame obſerved concerning the whole Univerſity of *Oxford*, from the time the Epiſcopal Miniſters were Ejected *Aug.* 1648. till they were Reſtor'd again *Anno* 1660, being 12 Years, *Antiquit. Oxon.* And I have had an opportunity to enquire concerning the Diſſenters Practice in *Waterford* before the Troubles; and am told, that they did not Communicate above once in the Year, if ſo often: Mr. *Boyſe* had need therefore to produce good Vouchers for his Aſſertion, or we muſt reckon it in the ſame Rank with his Account of what is done amongſt you.

10. As to his aſſerting that many profligate *Sinners and Swine* are admitted in the Pariſh Churches; and (*page* 137) that the Pariſh Miniſters take no ſuch pains with the people as yours. I ſhall only offer theſe things; *Firſt*, If one ſuch be admitted, it is too many; but we ought to be very charitable in that point; and 'tis better to admit Ten who Earneſtly deſire the Sacrament, and Receive it with appearing Devotion and Reverence, tho' their hearts be falſe, than exclude one that is intitled to it. *Secondly*, Compariſons are odious, yet I dare Appeal to your ſelves who differ from us, whether, generally ſpeaking, the conformable people who receive the Sacrament are not as Juſt, as charitable, as Sober, as Senſible of their Duty to God and to their Neighbours, as your ſelves; and whether you dare

not

not truſt them in Matters of honeſty and truth as far as you dare truſt one another: my Office gives me ſome advantage towards knowing theſe things, and upon the Strickteſt inquiry, I muſt profeſs that I neither know nor hear of any ſuch come to the Holy Table: and truly the Devotion with which they generally come is ſo great, and ſeems ſo Unaffected, that I muſt profeſs my ſelf greatly Edifyed by it: And it appears to me that the innocency of their Lives is anſwerable; and therefore Mr. *Boyſe* has in this been very Uncharitable and Unjuſt to the Conformable perſons amongſt us, and except he can Inſtance ſome of theſe profligate *Simers and Swine* admitted to the Sacrament, he can never acquit himſelf to them; nor to ſo conſiderable a Body as our whole Church, on which he has caſt a Reflection.

As to the Clergy, if their pains may be Eſtimated by the Fruits of Mercy, Juſtice and Truth amongſt their people, and if their people's often Offering themſelves to come to the Lord's-Supper be any Teſt, they ſurely are not behind your *Miniſters*. Their Publick Labours are as great as any Examples of Scripture or Antiquity recommend to us, and more would only Weary the people; and as to Private Diligence, reckon when you will, and you'll find them as often at Sick-Beds, and in Private Viſits to their People, and that they as often Inſtruct, Reprove, Adviſe and Admoniſh, as yours do you. I will

will not push this any further, or Concur with the Observation of those who pretend to assure us, that Enmity to the Established Religion, and Immoralities, are gotten on one side in too many instances: only of this I would put you in mind, That whoever refuses to Communicate with a Church in Prayers or Sacraments, by reason of the Corruption of its Members or Discipline, ought to be well assured of their own Holyness and Strictness of Walking.

11. Whereas he alledges (p. 134.) that your Ministers *press the Receiving* the Lord's-Supper *more* than the Conformable Clergy; and reckons my saying that your Ministers rarely press the People to Communion, and that you have few Sermons or Discourses to that purpose, *a groundless Accusation*, denying the Truth of it: I doubt not but some of your Party have written on this Subject professedly, but I have seen few of them, neither do I believe them to be in any proportion comparable to the number of ours, of which I have near Eighty by me: And as to your Sermons and Discourses, if they press the Receiving of it oftner than it is prest by us, your Ministers are very unsuccessful in their Exhortations, since 'tis manifest by the effects that so few are prevailed on by them; I am rather apt to believe that they have not yet made it so much their business as they ought; or at least that they have not taken

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the right means to perſwade their Hearers: by the account I have had of their Sermons they rather tend to deter poor weak Creatures then encourage them, by magnifying the Difficulty and Danger of the undertaking.

And tho' Mr. *Boyse* affirms in your Names (*p.* 137.) that you know not one inſtance of *a Perſon counted truly Religious* amongſt you, that lives to *thirty or forty Years without* Receiving, yet I cannot believe that you will conſent to this; ſince there are in truth ſo many inſtances of that kind among you, and I could, if I thought fit, name a reputed Elder and a great Stickler in your Cauſe, who is of that Age, and not only never Received, but Diſputes for it, and blames our Preſſing it, as I have met with many who do ſo too. In ſhort I know many Profeſſors that neither ſeem ill Men, as to their Lives, nor groſly ignorant in the ſame circumſtances, and their Converſation has infected ſome of our own.

To conclude, it were as eaſie to ſhew that Mr. *Boyse* is as much miſtaken in every matter of Fact, wherein he has charged me with Falſhod, as in theſe; but the deſigned ſhortneſs of this Admonition will not give me leave to purſue them: Theſe are certainly ſufficient to ſhew the credit he deſerves in his other Aſſertions.

Let me further put you in mind that I am your Biſhop, and believe my ſelf Obliged to inſpect and

nquire into your Practices, and reprove you where I perceive or believe you to be Miſ-lead: And I verily hope by your having had your Sacraments oftner laſt Year than formerly, that my publick Diſcourſes in every Pariſh did contribute to awaken you towards it, of which I am heartily glad; but Mr. *Boyſe* has nothing to do with you or me; and as he interpoſes himſelf without any Call or Reaſon, ſo he Writes either without any or on very partial information.

I knew theſe things before, but I never deſign'd to Publiſh them, as looking on them to be apt to give Offence, but if you will look over Mr. *Boyſe*'s Book, you will be convinced that there is now a neceſſity on me to lay them open in my own Juſtification, and I hope there may be ſomething of Providence in it, ſince it may be a means to open your Eyes, and let you ſee that your Practice in Worſhiping God has been ſuch, as your very Advocate dares not undertake to defend it but denies the moſt plain Matters of Fact, and that your Miniſters have not been ſo diligent to warn you of theſe Omiſſions as might have been expected from them. If they had been as careful to keep you to the Scripture Rules and Chriſt's Inſtitutions, as they have been ſtudious to gain and keep you from joyning with Us, you had not lain under the preſent Objections, which I fear muſt prove Scandalous to all that profeſs Chriſtianity.

I thought here to have Concluded what I intended to ſay at this time concerning *Mr. Boyſe's Remarks*; But I find it may be convenient further to add ſome few Obſervations concerning the Method *Mr. Boyſe* has taken to defeat the deſign of my Book, and to hinder you from joyning with us in our *Ordinary Lord's-day Worſhip* by the new *Rules* and exceptions he lays down; and by what he objects, particularly concerning, *Our uſe of the Sign of the Croſs in Baptiſm*; which he wou'd have you believe that I omitted, becauſe I was not able to defend it.

Before I proceed to theſe, I deſire you to conſider that it was incumbent on one that would defend your cauſe againſt my Book *to have juſtified your way of worſhip by ſhewing that your manner of performing the ſeveral parts of it, as diſtinguiſht from ours, is warranted by Scripture Precept, or Precedent, or by direct conſequence from thence.* For there appears no reaſon for your abſenting your ſelves from our worſhip, except your own be more expreſly warranted by the word of God. But inſtead of undertaking this task, *Mr. Boyſe* argues againſt it, and condemns the *Rule* as common only with *wild Sectaries* (ſuch he calls *the Quakers* p, 7). But as ſtrict as the *Rule* appears, I have juſtified all the particular ways of worſhip to which I invited you, by it. And if *Mr. Boyſe* could have done the ſame for yours, he needed not have declined the *Rule*. But he ſeems conſci-

conscious that your ways of Worship are not defensible on this principle: And therefore he endeavours to furnish you with other principles for your own defence, and other objections against your joyning in our Worship, *viz.*

I. He gives you another *Rule* for the ordering of God's Service.

II. He endeavours to perswade you that the greatest exception you have against joining with us, is not the *matter of Worship*.

III. And Thirdly, He alledges that I have omitted to handle that part of Worship, against which you have greatest exception, and that because I could not defend it.

I desire you to consider a little with me what he says on each of these heads.

1. And first, As to his new *Rule* of Worship, you will find it *p.* 7. in these words, "Modes & Circumstances of Divine Worship.— tho necessary "in general by Divine Precept, yet are left in particular to be determined by Human Prudence. "For though God has commanded *Publick Prayers*, "*Praises*, *Hearing*, *Celebration of the Lord's-Supper*, &c. "yet what time or place we shall Assemble in, in "what order these parts of Worship shall be performed; what particular devout posture we shall "use; among several equally expressive of our Religious reverence; what translation of the Bible,

or

" or version of the Psalms we shall choose; what " portion of Scriptures shall be read, explained, or " applied; what Utensils shall be employed in the " Celebration of the Sacraments, and a multitude " of such circumstances, and modes of that kind, " are left to Human Determination, only therein the " general rules of Scripture must be regarded. And of this he gives an Example or two, *p.* 9. " God " has commanded us to pray, but he has no where " expresly determined whether we shall pray with " or without a Set Form of Words; both ways of " praying therefore may be lawful. The consequence from which, is, That *Human Prudence* must determine which way is to be used.

This is Mr. *Boyse's* great Rule, which he takes for granted; and allows it is only by it that your way of praising God, praying to him, reading the Scriptures, sitting at your Prayers, and omitting the constant ordinary Celebration of the Lord's-Supper, can be justified.

I desire you to observe the *Rule* well, and to compare it with your former Opinions in this point; and resolve whether you would have easily accepted such a Rule from Me.

I desire you further to observe, That tho' our way of Ordinary Worship needs not this *Rule* to justify it, as I have shewed in my Book; yet this *Rule* fully doth it, in all the parts mentioned in my Book: And

I do not find Mr. *Boyse* denies it, or that he condemns any one as absolutely unlawful, in our *ordinary Lords-day worship.* And indeed it justifies not only our *ordinary worship*, but many other things that I did not touch. For

First, If the determination of *Time* for Publick Worship be left to *Humane Prudence*, you can have no exception against our *Holy Days*, as unlawful; for we have in them, used our *Prudence* to determine that God shall be in a particular manner Thanked and Praised on certain Sett times, for the Birth, Conception, Passion, Resurrection of our Saviour, &c.

2*dly*. If the determination of *Utensils* for the Sacraments be left to *Humane Prudence*, our Fonts, Communion-Table, Rails, &c. are fully warranted.

3*dly*. If we may by our own *Prudence* determine all circumstances of Worship, our Habits are a circumstance, and therefore capable of being lawfully determined.

4*thly*. If the determination of *Place* where we will perform Divine Worship, be left to our own *Prudence*, I do not see how you can blame us for determining that the Ordinary Prayers shall be offered in the Desk, the Sermon made in the Pulpit, and the Communion-Service performed at the Lords-Table; especially since we have declared that there is no peculiar Holiness, or efficacy in any of these, and that they are appointed meerly for Order, Decency, and Edification.

Now

Now tho' I had reaſon to ſuſpect that you would never have received ſuch a Principle from me, yet ſince your Advocate has laid it down, and your Worſhip is confeſſedly indefenſible without it, I may expect that you will think your ſelves obliged to ſtand by it, and that you will not judge of your own VVorſhip by one Rule, and of ours by another.

But further, ſince the determination of theſe things according to Mr. *Boyſe*, is left to *Human Prudence*, it is moſt reaſonable that great caution and care ſhould be uſed in determining theſe Modes, left undetermined by the Scripture; and that it ſhould not be truſted with every private Man; but be referred to the wiſdom of the Church and Kingdom; and therefore what the Clergy by their Repreſentatives in Convocation, and the Laiety by their Repreſentatives in Parliament, have determined as *prudent* concerning theſe Modes, methinks ſhould ſtand againſt all private judgments; which in matters of meer *Prudence* ought to ſubmit to the general wiſdom. Eſpecially when what has been ſo determined, has been confirmed by long cuſtom, and the Univerſal conſent of the Churches of God for many Ages. Therefore you muſt not hereafter on this Principle ask any proof from Scripture for any thing in our VVorſhip, but you muſt prove it expreſly forbidden there, or elſe you muſt conform to it, as being determined by *Human Prudence*: which in this caſe, by Mr. *Boyſe's Rule*, is ſufficient.

I hope by this time you ſee that it was not intereſt or deſign to ſerve a Party that made me omit this *Rule*, ſince I might have made ſo much uſe of it. But to deal ingenuouſly with you, I could not approve of it in the latitude Mr. *Boyſe* propoſes it; and I thought my ſelf obliged not to propoſe any thing to you that I did not approve my ſelf. For I can by no means allow that God has left the determination of *Time*, *Place*, *Order*, *Circumſtances*, *Poſtures*, *and Utenſils*, in all Caſes to *Human Prudence*. He has not only given us general Rules to praiſe him, pray to him, hear his Word, to worſhip him with our Bodies, and to receive his Supper, but he has likewiſe given us many particular Rules and Examples concerning each of theſe, to which if we diligently attend and mind the conſequences of them, and apply them to like caſes, we may have ſufficient Directions from Scripture to order our Worſhip, without having recourſe to *Human Prudence*, which is a very uncertain and fallible Rule in the Worſhip of God.

I have collected many of theſe particular directions and examples in my Book, and ſhewed our Worſhip to be juſtifiable by the ſtrict letter of them; and ſure 'tis a great preſumption to lay aſide theſe particular Directions and Examples, and to ſubſtitute others in their ſtead, becauſe our own *Prudence* judges them more for Edification. It is not eaſie for us

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to agree in the determinations of *Human Prudence*; but we may easily agree in a plain particular direction of Scripture. Thus God has determined a 7th day for our *Ordinary Worship*; and you see we have no dispute about it: He has likewise given us Precedents in Scripture to perpetuate the memory of signal Mercies, by Yearly Solemnities or Festivals; but because these are not so particularly determined by Scripture as the other, you may observe how difficult 'tis for us, by *Human Prudence*, to agree in them: We ought therefore to be very thankful to God for his particular directions afforded us in Scripture, and to stick to them as close as we can. As for example. God has not given us any precedent of Verse, Psalm, or Hymn, in the New Testament, either originally there, or by translation out of the Old Testament, in those portions of the Old Testament Psalms that are quoted therein; but he has given us in the New Testament, positive precedents of Prose Psalms and Hymns, both Original and Translated; and this ought to teach us what sort of Translation is most proper to be offer'd to God in his Praises. God has given us examples of solemn Adorations in his Worship, of Kneeling, Bowing, and Standing before him; and this alone is sufficient to bring you and us to uniformity in this point.

And the like may be said of all those Instances I have given you in my Book; where I have laid

down the particular Rules and Directions God has given us for performing the several parts of his Worship; in all which the letter of the Scripture is clearly on our side, and Mr. *Boyse* has not opposed Scripture to Scripture, but has declined the litteral sense in many Cases without reason, and has preferred the determinations of *Human Prudence* in others, as being more for *Edification* than the Scripture Examples; as is manifest in your manner of singing Psalms, and many other particulars. But I remember the Apostles rule, 1 *Cor.* 1. 25. *The foolishness of God is wiser than Men*; the meanest example or precedent in Scripture, is to me more conclusive in the Worship of God, than the most wise Determination of *Human Prudence*.

And therefore I conclude that we cannot have a more clear or certain Rule, or more likely to miscarry in God's Services than what I have laid down in my Book; and I intreat you again to compare your Worship with it; and to reform those things that are not contained in Scripture or warranted by Example of Holy men in it, or may not be deduced by indented consequence or parity of reason from them. This Rule is plain enough to any capacity; and to go about to explain it, will only, as Mr. *Boyse* has done, make it obscure and uncertain.

II. But *2dly*, Mr. *Boyse* endeavours to perswade you, That the greatest exception you have against joyn-

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ing with us, is not the matter of our publick *Ordinary worship.*

Hence in his Preface, he tells you, that I have *taken the greatest pains to maintain the best fortified parts* of our Churches constitution, and less the *Feeble unguarded*; and *p.* 169. he says, That I take no notice of *Human Inventions in the* Discipline *of the Church, about which,* he alledges, *That I know the Contest between the established Church and Dissenters chiefly lyes*; and upon this he proceeds, and makes many proposals or demands.

But I desire you to observe, First, That my Discourse was concerning the *Inventions of Men in the Worship of God*; and it is a Subject large enough, and to handle it well, and in such a Method as may help the Reader to have a clear understanding of it, is an useful work, and sufficient for one Discourse: and for Mr. *Boyse* to tax me for not writing another on the *Inventions of men* in the *Discipline* of the Church, is very unreasonable. He is not pleased that I wrote this, and yet he would have had me write another on a Subject more apt to give offence; for I assure my self if ever I should write on that Subject, you would be less pleased with my performance than in this; since I must look on the general frame of your whole Constitution (at least so far as its conformable to those *Heads of agreement* that Mr. *Boyse* owns) to be a meer *Human Creature*, without Warrant from

Scrip-

Scripture, or any sufficient foundation to oblige men to submit to discipline.

2. But Secondly, When a man desires to shift his ground, 'tis a presumption that he apprehends himself under some disadvantage in it. And if there were not something of this nature Mr. *Boyse* had not needed to propose enlarging or multiplying the matters in controversy. 'Tis reckoned a wise contrivance in our Common Law, that it allows not of a *double Plea*; but obliges the Defendant to stick to one thing only, as the most effectual means to bring the difference between the Parties to a conclusion; I have reason therefore to do the same, and to decline any further entring into Controversy, till this of Worship be driven as far as it can; As I think it is in several points, by Mr. *Boyse*'s own confession; who doth not so much as attempt to justify your *sitting* at your Prayers and Thanksgivings, or your not signifying your publick consent to them by your *Amen*. It is much the same as to your manner and frequency of *Communion*, and your not using the *Lord's Prayer*; and your way of *singing Psalms*, which is acknowledged to be Un-scriptural, and in several other instances: Therefore let these be Reformed first, and then it will be proper to consider the rest.

3*dly*. Our Constitution and Discipline are certain and determined, being laid down in our publick Authentick

thentick Records, by which we are obliged to be judge. But there is no ſuch Settlement of your Conſtitution or rules of Diſcipline; you have a confeſſion for your Faith, and a Directory for your Worſhip: and we can compare them with ours, & judge which are moſt agreeable to the Scripture, and therefore it is a proper Work for a Biſhop of the Church to examine them by that Rule. But I know of no Authentick Declaration concerning your conſtitution of Government or Diſcipline. Propoſals were indeed made by the *Aſſemblie* of *Divines* to that purpoſe; but rejected by the *Parliament*, and many of your *Party*, and looked on as inconſiſtent with the Laws of the Kingdom, and Liberty of the Subject; and therefore till it be agreed among you, and declared in ſome Authentick way, what your Diſcipline and Conſtitution is, and by what Rules you proceed in your Judicatories, I think it very unneceſſary to diſpute with any perſon in his private Capacity, what his Sentiments are as to theſe points, and eſpecially ſince *I* believe Mr. *Boyſe*'s Senſe of theſe things is much different from yours, both as to the Officers, Rules, and Manner of proceeding in your Judicatures; inſomuch as you are not yet agreed who ſhall have the full power of the Keys, whether a ſingle *Congregation* or a *Preſbytery*.

4*thly*, The *Worſhip of God*, is the great and im-

mediate buſineſs of the Church, and for the due performance thereof, Officers are appointed chiefly, and Aſſemblies held; where as *Diſcipline* is but a handmaid to it, and deſigned to keep it pure. And therefore the difference in *Diſcipline* ought to make no ſeparation from our Aſſemblies, as long as that *Worſhip* is performed according to the appointment of God, as to the Matter and *Manner* of it.

There were great defects and diſorders in the Diſcipline of the Church of *Corinth*; yet the Apoſtle doth not adviſe the ſound part to hold *Meetings* ſeparate from the other: And therefore before any defects in *Diſcipline* be objected to us, ſome precedent or Command in Scripture ought to have been produced, Warranting on the account of *Diſcipline*, the gathering a Congregation of one Party of Chriſtians in the ſame place, diſtinct and ſeparate from others, who worſhip God in true Faith and Holyneſs, and in a way Warranted by the Holy Scriptures; and if there be no Command or Precedent in Scripture for any ſuch Practice as this, *I* think it is evident that you ought not, on the account of the defects of *Diſcipline* (which when all is done are for the greateſt part pretended, not real) abſent your ſelves from our Aſſemblies for *Worſhip*, eſpecially when you have none elſe to go to on the Lords day.

And

And this will appear yet more reaſonable, when you conſider thoſe Demands in particular, which Mr. *Boyſe* has made to us concerning *Diſcipline* in his Appendix; none of which, if they were as he repreſents them (as they are really far otherwiſe) ought to hinder your joyning in our Worſhip, which they do not concern or effect. I will only give you two or three Examples in the moſt material of them. The firſt concerns the difference of *Biſhops* and *Prieſts*, whether they differ in *Degree* or *Order*. May not we receive the Lord's-Supper together, tho' the Popiſh Schoolmen, to advance the Pope's power and depreſs Biſhops, held that a *Biſhop* and *Prieſt* differed only in *Degree*, not in *Order*: A Queſtion I perſuade my ſelf, few of you will underſtand, and has no relation to that Sacrament; ſince (however it be) both *Biſhops* and *Preſts* have power given them to adminiſter it.

The like may be obſerved of the 5th *Demand*; Judge your ſelves whether it any ways interfers with our *going into the Houſe of God as Friends*, that our Church allows a more poſitive abſolution to a ſick man on his ſubmitting himſelf to the Cenſure and Judgment of a Miniſter, by an humble Confeſſion of ſome ſecret Sins that torment his Conſcience, than in other caſes; and yet this is one thing Mr. *Boyſe* offers as a bar to

your Union with us in his 5*th Demand*.

The ſame may be ſaid of the 7*th*, that concerns the Examination of Miniſters to be Ordained; ſince it no ways hinders a Man's comfortable living under the Miniſtry of his Spiritual Guide, if he be really blameleſs (as I hope thoſe in this Dioceſs are) that our Canons are not very ſtrict in the point of Ordination, as long as they are as ſtrict as the Apoſtles, 1 *Tim.* 3. And indeed to ſuch a degree, that ſome who have been found unqualified and inſufficient for learning by them, are received as Preachers amongſt you, after being rejected by us. Of which I have one Notorious Example ſince I came to this Dioceſs.

The like may be obſerved in the 11*th Demand*, that concerneth the peoples interſt in chooſing their Miniſter; which can no ways excuſe your abſenting your ſelves from your worſhip, or refuſing our Miniſtry, as long as our Miniſters are good Men and fit for their Office: nay much better and fitter, by the conceſſion of ſome of your ſelves, than thoſe for whom ſome pariſhes in this Dioceſs have *Petitioned*, when Vacancies happened. As appears in three or four Inſtances ſince I came to it.

I cannot ſee to what good purpoſe the propoſing theſe can ſerve, or why they ſhould be debated on this occaſion. Goverment and *Diſcipline*, are

are very intricate things in themſelves, and few of you are capable of determining the Queſtions relating to them; but the Rules relating to *Worſhip* are plain, and you are indiſpenſible required to Worſhip God tho' many things in the Government of the Church ſhould be amiſs, and it ſhould be beyound your power to help them.

5. Laſtly, *I* can by no means allow that Mr. *Boyſe* had any reaſon to make ſuch *Demands* as theſe, or to expect any anſwer to them. All the occaſion he pretends for them, is, becauſe *I* made ſome requeſts to your Miniſters in the Concluſion of my diſcourſe, one of which concerned the Exerciſe of your Diſcipline, that it might be with leſs offence to us, and advantage to our common Chriſtianity, and from thence he concludes that *I cannot take it ill if we* (ſaith he) *p.* 170) *uſe the like freedom, in offering with all Humility the following requeſts.* But that the caſe is no ways the ſame, nor the requeſts equal, will appear if you conſider. Firſt, The *Perſons* concerned in them. Secondly, The Things demanded. And Thirdly, The manner of propoſing them.

1. As to the Perſons concerned, *I* may put you in mind, that the Laws of the Kingdom, and of the Eſtabliſhed Church, have Conſtituted me Biſhop of this Dioceſs; And tho' you do not own my Authority, as duly received from Chriſt, yet

I my ſelf am perſuaded it is ſo; and that the duty *I* lye under from my *Conſecration Vow*, obliges me to watch over, and to endeavour to inſtruct and adviſe you out of the Holy Scriptures. But Mr. *Boyſe* has no ſuch relation to thoſe he takes on him to adviſe. He has yet owned no proper Church beyound his ſingle Congregation: He has owned no Eccleſiaſtical Judicature on Earth, to whom he and his Congregation are accountable by the Laws of Chriſt. He can claim no Authority over any other Congregation then his own; or challenge ſo much as to be a Miniſter of Chriſt to any other, if they pleaſe to queſtion it, without a new Ordination, as appears from thoſe *Heads of agreement*, (*Ch.* II. *Sect.* 6.) produced by himſelf. Now if there were no more, this makes a very manifeſt difference in our caſes. But if you further conſider to whom his demands are made, it will appear yet greater. I only addreſſed my ſelf to thoſe of your Miniſters that are in this Dioceſs, and deſigned my Book ſhou'd go no farther. But Mr. *Boyſe* propoſes his to the whole Conformable Clergy; Nay, to the King and Parliament, and to the Laity of *England* and *Ireland*, and this he doth in the name of your whole Party, as if he were your Repreſentative: From which you may ſee what a Figure he takes to himſelf.

2. But

2. But Secondly, There is a great difference in the *things demanded*, as in the *Persons concerned*. My requests were only in such things as I supposed inoffensive; in which we really agreed, and were in your own power to grant me, without altering any thing in your Constitution or Principles. And in these I had reason to hope for your complyance: And do yet more then hope for it. But several of the things which Mr. *Boyse* requests, concern Temporal matters, such as were in the power only of King and Parliament; Others are such as we think very unreasonable to be asked; And others are founded on most unjust Representations of our practices and principles; which if truly Represented need no Reformation; as may appear from his adding to and taking from our 3 and 4 Canons, p. 179. And may further appear in the 2, 3, 4, 6, 7, 8, 11, 12, 13 requests. From all which it wou'd seem these requests were rather made to amuse you, then that he could seriously expect we should regard them.

3. And indeed as the Persons and matters are very different, so the way of proposing them is no less contrary to that used by me. By his own Confession I gave no ill language; I charged you with nothing that was so much as doubtfull; but if you please to read over his *Requests*, I dare leave

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it to your own judgment whether he has obſerved the ſame temper. He is not content to load our Church with many groundleſs imputations, but he expoſes the Kingdom and Proteſtant Inhabitants of it, as again over-ſpread with ſwearing, profanation of the Lord's-day, uncleanneſs, pride, luxury, &c. (*p.* 182) an imputation that I can by no means allow to be general; There being I am perſuaded, by the goodneſs of God, a manifeſt abatement of theſe in this Dioceſs. But however the matter be, to make ſuch *Demands* as theſe in Print, which perhaps one in a thouſand of thoſe that are concerned in them ſhall never ſee, may ſerve to furniſh our common Adverſaries with *A*rguments againſt You and Us; and may exaſperate and furniſh you with objections againſt uniting with us; but can never ſerve to amend what might be really amiſs in your practice; which I am ſure was the deſign of what I wrote: *A*nd I hope 'twill appear that it was ſo, to every one that will ſeriouſly review my addreſs to your Miniſters.

III. The Third *A*llegation uſed by Mr. *Poyſe* to take off the force of my book, is, That I have omitted to handle that part of our Worſhip againſt which you have greateſt Exception. Thus *p.* 163. he taxes me, *That I have omitted one material part of Divine Worſhip about the manner of performing*

ing which, the contest between the Established Church and Dissenters does most directly concern his charge of Human Inventions, viz. *Baptism*. This he imputes to want of *Candour* and *Ingenuity*: And gives me many hard words about it; and more particularly insists on the *Sign of the Cross*, which he intimates that I did not mention because I could not defend it.

This then I suppose is one of the most *feeble places* of our *Church-Service* that I have *left unguarded*. I most heartily wish that all our differences were reduced to this one; and that you could as easily clear your selves from introducing the *Inventions of Men* into the Service of God, as we can clear our selves in this particular. And to convince you that I am in earnest I will give you a short account of my thoughts of it; *By* which you may know what credit Mr. *Boyse*'s conjectures concerning me, ought to have with you.

First therefore I will shew you why I omitted this part of God's Service in my book. Secondly, That Mr. *Boyse*'s Arguments against the Cross in Baptism are of no force. Thirdly, That the *use of the of the Cross in Baptism* is warranted by the holy Scriptures.

1. First then I omitted this *part of Worship*, because is was *Occasional* not *Ordinary*. In my *Introduction*, *N.* 5. I engaged only to consider the Or-

dinary Service of God, and the *main Substantial parts* thereof. I was ſenſible that you were obliged to Worſhip God publickly every Lord's-day, and are anſwerable for your neglect if you do not when you may; and therefore judged it of great moment to clear from exceptions thoſe parts of our Worſhip in which you are obliged to joyn with us on thoſe days. But you have not that ſame conſtant neceſſity to join in *Baptiſm*; and your exceptions againſt it could be no juſt reaſon to hinder your Attendance in other Ordinary parts of Worſhip, which you might very well do, tho' you ſcrupled baptiſing your Children with the *Sign of the Croſs*: Eſpecially ſince in caſe of neceſſity our Church had allowed you baptiſm for them without it, or Godfathers, as appears in our office for private baptiſm.

2. I found the defects and additions of your Directory ſo very great in this Office of *Baptiſm*, that I thought they deſerved a diſcourſe by themſelves, and am ſtill of the ſame opinion.

Firſt, There is no expreſs Covenant ordered in your Directory, to be made in the Name of the Child *Baptiſed*, either by the Parent, or any elſe, tho' there be no other known way of engaging a Child, that cannot Covenant for it ſelf. Secondly, There is no profeſſion of the Chriſtian Faith required in the Directory from the Parent

or Offerer of any Child. Thirdly, There is no ſolemn Recognition of the Vow of *Baptiſm* required from perſons baptiſed in their infancie, when they come to underſtand their duty, as it is in *Confirmation* with us. Fourthly, The expreſs words of the Covenant are not preſcribed out of the Word of God, but it is left to the diſcretion of every Miniſter to impoſe what he will on the baptiſed; and ſome have been very indiſcreet in this point, impoſing the ſolemn League and Covenant on perſons that brought Children to be baptiſed, or elſe refuſing them baptiſm; all which are obſerved by Mr. *Baxter*, an Eminent Man of your Party, many Years ago in his *Infant Baptiſm*, *Chap. 6. Object.* 1. where he complains that they were taken away from *you* when *you* were *in actual poſſeſſion of them*; for the *Subſtance of theſe* (ſaith he) *was in the Common-Prayer*: And he gives us to underſtand with regret that theſe *plain duties were wiped out, and the Directory made more defective than the Common-Prayer* in this point.

And beſides theſe defects in matters of *ſo high a moment as the Covenant of God*, there are ſeveral Additional Conditions required by your Directory, contrary to Scripture Precedents; ſuch as (in Mr. *Boyſe*'s Phraſe may be reckoned) *Stated Appendages* of this Sacrament; for it is ordered, that Baptiſm is not to be Adminiſtred

miniſtred in private places, but in the place of publick Worſhip, and in the face of the Congregation. A Rule directly contrary to Scripture Precedents; and by which many that have had a juſt Title to Baptiſm, and ſome that have been very deſirous of it, without any fault of their own, have been denied the benefit of it. Chriſt Commands us to *Teach all Nations, Baptiſing them, &c.* and *He that repents and believes* is Entituled to Baptiſm, whatever his Circumſtances are; but tho' a Man do both theſe, and profeſs them in the moſt hearty manner, yet if he be not able to go to a Publick place of Worſhip, or cannot procure a Congregation to be preſent, he ſhall die without this Sacrament, meerly on the account of this rigid Ceremoniouſneſs of the Directory; and many Children have thus dyed; which in this point is litterally that ſin our Saviour taxeth, *Mark 7. 13. Makeing the Word of God of none effect through your Traditions.*

I might inſtance in ſome other things as materrial as theſe, but I hope this may be ſufficient to convince you that it was not for want of matter of exception, that I deferred imparting my thoughts to you on this part of Gods Worſhip, and indeed I am afraid that now they may not reliſh well with you; but I deſire you to conſider that

I have been forced to do it in my own Justification.

II. I am now in the Second place to shew you that Mr. *Boyse*'s Arguments against the Cross in Baptism are of no force. His great Objection against it, is That we make it *a new Human Sacrament*, and then it must be a *Human Invention*; and he owns that generally all Dissenters have agreed to condemn it on this account as unlawful; but I doubt not to make it appear that we ascribe nothing of a Sacramental nature to it; and that it is a great injustice to alledge (as he doth) that we Teach otherwise. I am the more willing to handle this Subject, because I find many of you ill instructed in the nature of Sacraments, and hope what I say may be useful to you.

I desire you therefore to consider that there are Three things necessary to make up a *Sacrament*. First, *an Outward Visible Sign instituted by God, signifying some Spiritual Grace or Benefit which we expect from him.* 2dly, *An obligation on God by some promise of his, to grant us that Spiritual Grace or Benefit when we daly use the Visible Sign.* 3dly, Our use of this Outward Sign: *For from the other two it follows as a Consequence that if we wilfully omit or neglect the use of that Outward or Visible Sign appointed by God, we must not expect the Spiritual Grace or Benefit Signified by it.*

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I think it neceſſary to prove by Scripture, firſt, that each of theſe belong to a Sacrament. And 2dly, To ſhew that we aſcribe none of them to the *Croſs in Baptiſm*, and conſequently, that it hath nothing of a *Sacrament* in it.

The firſt Sacrament we find in Scripture is *Circumciſion*, inſtituted by God, *Gen.* xvii. 11. *Ye ſhall Circumciſe the fleſh of your foreskin, and it ſhall be a Token of the Covenant between me and you.* Here *Circumciſing the fleſh of the foreskin* is the Outward and Viſible Sign inſtituted by God; and the ſpiritual Grace or Benefit is the *Covenant*, whereof it is called a *Token*, and when it was duly obſerved, it laid an obligation on God to be a God to the perſon ſo Circumciſed, according to God's promiſe, *V.* 7. *I will Eſtabliſh my Covenant between me and thee and thy ſeed after thee* ——— *to be a God unto thee and thy ſeed after thee.* And laſtly whoever *wilfully refuſed or neglected this Sign*, loſt the ſpiritual Grace or Benefit ſignified by it. According to which we find in the 14 *V.* and *The Uncircumciſed Man-child whoſe fleſh of his foreskin is not Circumciſed, that ſoul ſhall be cut off from his people, he hath broken my Covenant.* The like is obſervable in the inſtitution of the *Paſſover*, another Sacrament of the Old Teſtament.

But we are more eſpecially concerned in the

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Sacraments of the *New*. And therefore I will shew that these three things are to be found in each of them. First in the Sacrament of the *Lords-Supper*; the *bread* and *wine* are appointed by Christ to signifie his *body* and *blood*: Here is the first thing, *An Outward and visible sign appointed by God to signify some spiritual grace or benefit*. 2*dly*, The *bread* and *wine* are declared to be *the communion of the body and blood of Christ*, 1 *Cor*. x. 16. *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread that we break, is it not the communion of the body of Christ? For we being many are one bread and one body, for we are all partakers of that one bread*. Here is the second thing required in a Sacrament, even an obligation on God when we duly use these outward Signs to communicate to us the body and blood of Christ, and make us one body amongst our selves. 3*dly*, *Whoever negligently or willfully omits the use of these Signs must expect to lose the spiritual grace or benefit signified by them*; that it is the *communion of Christ's body and blood*; for he who willfully or negligently omits communicating in the Lords Supper when he may have it, plainly betrays a defect in his Faith; Since nothing can hinder us from feeding on the *body* and *blood* of our Saviour in his Supper but want of faith to feed on him in our hearts, and therefore when we willfully neglect the use of these Signs, we must not expect the *spiritual*

grace

grace or benefit from God, that is, *the communion of the Body and Blood of Christ*, which is the third thing required in a Sacrament.

I am afraid few are truly convinc'd of this truth and yet till the generality be convinced of it, we can never expect a constant celebration of this Sacrament from ministers, or a constant receiving of it from the People; nor will it be possible to restore the Discipline of the Church to its vigour, till people apprehend the danger of not Communicating; for the force of discipline depends chiefly on keeping refractory sinners from the *Lords Supper*; The want of which by this doctrine, is so penal, that whoever in earnest believes it will readily submit to any termes that are not directly sinful, rather than be debar'd from it.

Baptism is the other *Sacrament* of the New Testament, which Christ instituted, *Mat.* 28 19. *Go ye therefore and Teach all Nations, Baptising them in the Name of the Father, Son and holy Ghost.* The Spiritual Grace or benefit, of which is declared to us, *Rom.* 6. 4. *We are buried with him by Baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. A death* therefore *unto sin, and a new birth unto righteousness* is the spiritual Grace or Benefit signified by the *Outward Sign* of *Water*, appointed by Christ in *Baptism*: which is the first thing necessary to a Sacrament. 2. Christ

2. Chriſt has promiſed, *Mark* 16. 16. *That he that believeth and is baptiſed ſhall be ſaved*: Which is an obligation on God by his promiſe, to give to thoſe who rightly uſe this *ſign* the *ſpiritual grace* or *benefit* ſignified by it; which is the ſecond thing, requiſite in a *ſacrament*.

3. The wilful neglect or refuſal of this ſacrament is damnable, and depriveth the obſtinate refuſer of the *ſpiritual benefit* ſignified in it; according to *John* 3. 5. *Except a man be born of Water and the Spirit he cannot enter into the Kingdom of God*. Which is the third thing we find requiſite in a *ſacrament*.

Let us now in the Second place ſee whether our Church aſcribes any of theſe to the *Croſs in Baptiſm*, for if we do not, it is a great miſrepreſentation to ſay as Mr. *Boyſe* doth *p.* 164. That *there wants nothing but* Divine Inſtitution *to make it as much a Sacrament as Baptiſm it ſelf*.

Firſt then, we do not teach that the *ſign of the Croſs* was *Inſtituted by God* to ſignify any *Spiritual Grace or Benefit* we expect from him. On the contrary it ſignifies only the duty we owe to God. It is not uſed to ſignify any *Grace* or *Benefit* communicated from God to us, as *ſigns* do in *ſacraments*; but only to ſignify the return we ought to make to God for the benefits he has vouchſafed us in *Baptiſm*; That is, *not to be aſhamed of Chriſt Crucified, but manfully to fight under his Banner, and continue his ſoldiers and ſervants.*

The First thing therefore neceſſary to the nature of a *ſacrament* is altogether wanting to the *ſign of the Croſs*. And it was incumbent on *Mr. Boyſe* to ſhew us what *ſpiritual grace or benefit* from God this *ſign* ſignified with us, before he affirmed it to want nothing to make it a *ſacrament* as much as *Baptiſm*: for ſince *Baptiſm* ſignifies, *A death unto ſin and a new birth unto Righteonſneſs*, which are Spiritual Graces we expect immediatly from God, he ought to have ſhew'd ſome ſuch *ſpiritual Graces* or *benefits* which we imply the Croſs to ſignify, or elſe it plainly wants this part of the Nature of a *ſacrament*.

But Secondly, the ſecond part is as much wanting. Our Church never Taught that God was obliged by any promiſe, or that we ought to expect on our due uſe of the *Sign of the Croſs*, that God would grant us any *greater Benefit* by it. On the contrary, we unanimouſly Teach that the *Croſs* is not uſed to ſignifie any *Spiritual Grace or Benefit* expected from God, but to profeſs and declare a duty of ours to him, even *that we ought not to be aſhamed of his ſufferings*: Our Church teacheth us to expect, that whereas *by Nature we are Children of Wrath*, we ſhall *in Baptiſm be made Children of God*. And in the Sacrament of the *Lord's-Supper*, we are Taught to expect *the ſtrengthning and refreſhing of our ſouls by the body and blood of Chriſt*, as our bodies are by Bread and Wine: But we are not Taught to expect any ſuch thing in the uſe of

of the *ſign of the Croſs*, or that God has annexed any ſuch *promiſe* to it: And therefore to alledge that according to our Church there is nothing wanting but *Divine Inſtitution* to make the *ſign of the Croſs* as much a *Sacrament* as *Baptiſm it ſelf*, is a miſrepreſentation, without ground or colour. Let me add that this Obligation on God by promiſe, to grant us the *ſpiritual Grace* or *Benefit* ſignified by it, on our due uſe of the *ſign*, is the very thing that conſtitutes a *Sacrament*, and diſtinguiſhes it from all other *ſigns*; and this being wanting, tho' a *ſign*, had all other things like a *Sacrament*, yet it would be no more a *Sacrament*, then an Image, that in every thing elſe (except a ſoul) were like a Man wou'd be a Man.

But Thirdly, As the two firſt things neceſſary to a *Sacrament* are wanting to it, according to our Doctrine, ſo is the Third; ſince we do not Teach that the Neglecting or Omiting this Sign deprives us of any *ſpiritual Grace*. If we willfully neglect or refuſe *Baptiſm* 'tis a damnable ſin, and deprives us of our Title to the Kingdom of Heaven: And the like we Teach concerning willfull neglect of the *Lord's-Supper*; That it deprives us of the Nouriſhment which we ſhould derive from the participation of the Body and Blood of Chriſt. But we never Taught any ſuch thing concerning the *ſign of the Croß*. Neither can

any ſuch thing be ſhewed in our *Articles*, *Canons*, or *Offices*: On the contrary, the 30 Canon expreſly Teaches, that the *ſign of the Croſs*, uſed after Baptiſm, addeth nothing to the Vertue or Perfection thereof: Nor if it be omitted doth it take any thing from the ſubſtance or efficaſie thereof. And accordingly when omitted in *private* Baptiſm by Order of the Church, 'tis declared that *in that caſe all is well done, and according to due Order concerning baptiſing the Child.* I conclude therefore, directly contrary to what Mr. *Boyſe* alledges, *That beſides Divine Inſtitution every thing is wanting to make the ſign of the Croſs a Sacrament, that is proper to Baptiſm or any other Sacrament*; And I muſt profeſs that I find as little ſtrength in this Argument againſt the *Croſs* as in any that Mr. *Boyſe* has produced on the other heads; and the whole force of it ſeems to me to proceed from two miſtakes concerning the nature of *Sacraments*. Firſt, As if they were Signs from us to God, and not wholly from God to us. And Secondly, As if it were to learn the nature of Sacraments from the ſchools, and the partial definitions of intereſſed Diſputants, and not from the Holy Scriptures only. Hence he has not given us one place of Scripture to prove his imperfect Account of a Sacrament, *p.* 464. But inſtead thereof tells us of the *Croſs* being *ſet up to repreſent Chriſt crucified.* Our being *brought under*

der ſolemn Obligations to confeſs the Birth of Chriſt, and of *Moral caſualtie aſcribed to this* Ceremony. All which have little to do with the *nature of a Sacrament.* I would have you better conſider for what a Sacrament is intended, then that you ſhould be led to uſe theſe as the only deſign of it; If we keep to the Holy Scriptures, and to the words thereof, as *I* have laid them down, we ſhall have a much better underſtanding of its Nature.

III. But to proceed in the third place, I ſay that *the uſe of the Croſs in Baptiſm is warranted by Scripture.* And here I muſt deſire leave to be ſomething large and particular, that I may explain this point to ordinary Capacities: And in order to enable you to judge of it, I deſire you to conſider,

1. That we are obliged to expreſs the inward Reverence and ſenſe of our minds concerning God, by ſome outward means; whereby we may preſerve and increaſe that ſenſe in our ſelves, and may make appear to others what we think of God and holy things. Thus we are obliged to expreſs our ſenſe of God's *Excellencies*, by *Praiſes*; our ſenſe of our *dependance* on him, by *Confeſſion of his Power* and *Prayers*, our ſenſe of having *Offended him* by *Confeſſion of our Sins*, and our *Reſolution of Amendment*, by *Promiſes* and *Vows*.

2. The Scripture command us to expreſs theſe in-

inward thoughts and ſenſe of our minds, by *Actions*, as well as by *Words*. Thus we expreſs the *Submiſſion* of our minds, by *Adoration*; our *Humility* before God, by *Kneeling*, or *Proſtration*, *&c.* Which *Actions*, the Scriptures have as much Warranted, in our Addreſſes to God, as they have *Words*, and generally ſpeaking, they are rather more Effectual and Sincere Expreſſions of the ſenſe of our Minds, then *Words*.

3. The Scriptures teach us to expreſs our Thoughts and Senſe of our Minds, in *ſuch* Words and Actions as on other ſeriouſs Occaſions ſerve to expreſs the like ſenſe and diſpoſitions of mind: So that we are not to invent new Words or Actions to ſignifie our Submiſſion or Thankfulneſs, *&c.* to God; but we are to uſe *ſuch* as the general cuſtom of our Country have made ſignificant in the like caſes; for by uſing them our Neighbours will beſt underſtand us, and we our ſelves will be moſt likely to be ſtirred up by them.

That it is our Duty to uſe theſe *Actions* in the Worſhip of God, will appear from the whole tenour of the Scriptures: Thus, becauſe *bowing the body* in all places of the World argues *Reſpect*, therefore the Scriptures Warrant our *bowing* when we come into God's preſence: Thus becauſe by the general cuſtom of the World, *Kneeling* is a token of humbly ſupplicating thoſe to whom

whom we kneel ; therefore in our Confeſſions and humbleſt Addreſſes to God the Scriptures preſcribe to us to kneel : *Thus*, becauſe ſervants *ſtand* when they attend their Maſters, therefore in our *Praiſes*, and ſome other Services we pay to God, the Scriptures warrant us to *ſtand*. *Thus*, becauſe in the Eaſtern Countries thoſe that came into the Courts of Princes put off their Shoes out of neatneſs or reſpect, therefore God ſometime required his Worſhipers to approach his preſence in the like manner. *Thus*, becauſe it was the cuſtom for Maſters to give their ſervants a *New Name* at their admiſſion into their Families, therefore God gave *Abraham* a *New Name*, at his admitting him to his peculiar ſervice ; and hence came the cuſtom of giving a *Name* at Circumciſion. *Thus*, it was the cuſtom of the World to expreſs a ſenſe of deep ſorrow by *Faſting*, lying on the Ground, covering themſelves with Sackcloath, Renting their Garments, and beating their bodies ; and hence we find Holy Men uſing all theſe, to expreſs their ſorrow for their ſins. Thus, they expreſſed their Religious as well as Civil *Joy*, by ſinging, feaſting, dancing, ſending portions to their Friends, by white Garments, and more then Ordinary Neatneſs in their Dreſs. And of this Nature there are many other inſtances : Which fully ſhew us that the ſcriptures warrant us to

make

make uſe of ſuch fit Actions to expreſs our thoughts and ſenſe of Religious things, as the cuſtom of each Country has made proper and ſignificant to expreſs the paſſions of our minds on other occaſions; and do no more bind us to the particular *Actions* of holy Men mentioned therein, if they have loſt their ſignificancy, then they bind us to their words, which we do not underſtand. This appears from many inſtances of Scripture Actions, now diſus'd by us, and of others brought into uſe, particularly that of *Uncovering the Head*: An Action never uſed in Scripture as a ſign of reverence, yet lawfully uſed by us (from the fore-mentioned Implyed Rule of Scripture) becauſe Cuſtom has given it a general ſignification of Reſpect.

4. *Glorying in the ſufferings of Chriſt.* and profeſſing our ſelves ready to follow him, even to the moſt ignominious death on the Croſs, is a duty incumbent on us by the Scripture *Gal.* vi. 14. *God forbid I ſhould Glory ſave in the Croſs of our Lord Jeſus Chriſt.* Therfore we ought to expreſs this duty and glory in it, by ſuch outward means as are moſt proper, and do moſt effectually and generally ſignify it. And ſince by univerſal cuſtom there are actions as well as words that ſignify this our *glorying in the Croſs of Chriſt*, ſcripture preſidentes warrant and obliges to uſe both.

5. Making the *ſign of the Croſs*, is an Action which

which Univerſal Cuſtom in all Ages and Churches ſince the Apoſtles time till the Reformation have applied to ſignify your *Glorifying in the ſufferings of Chriſt*, and 'tis underſtood by all thoſe that have heard of Chriſtianity, tho' enemies to it, to have this ſignification. Therefore the Scriptures warrant the uſe of it to this purpoſe, as much as *ſtanding uncovered* in token of Reverence at our prayers, and the Scriptures themſelves have given the occaſion and ground and warrant for this ſignification of the *Croſs*, by expreſſing our undertaking and owning the Chriſtian Religion by the phraſe of taking up the Croſs, *Matt.* xvi. 24. *If any man will come after me let him deny himſelf and take up his Croſs and follow me.* And 1. *Cor.* 1, 17. *Preaching the* Croſs is Preaching the Goſpel; And in ſeveral other places the whole of our Religion as Chriſtian, is ſignified by the Croſs; Therefore to ſignify our profeſſing and *Glorifying in Chriſt Crucified*, by making the *ſign of the Croſs*, has better foundation in Scripture, and is much more warranted by univerſal cuſtom then *uncovering the head* has to ſignify *Reverence*, of which there is no diſpute between us, but that it is agreable.

6. 'Tis very proper at *Baptiſm* to make a profeſſion of our *Glorying in the Croſs of Chriſt*; becauſe we then ſolemnly engage to *take it up*; that is (as before explained) to take upon us his whole Re-

ligion. To make ſuch a profeſſion by *Words*, of this, and of all the Duties we then undertake, I think is owned to be lawful by all; and we think very requiſite; and accordingly require it from every one who is Baptiſed.

I add in the 7th place; That it is not only warrantable to do it by *Words*, but likewiſe by *Actions*. This muſt appear reaſonable to you if you reflect on your own practice, in giving your Children *Names* at your Baptiſm; which, as I have already ſhewed, ſignifies your giving up their *Names* to Chriſt, and engaging them to be Chriſt's Servants. Your *Names* therefore are a laſting Badge and Token to you through your whole lives, of your Dedication to Chriſt's Service, and an Obligation on you to behave your ſelves accordingly, yet this *ſignificant ceremony*, added to Baptiſm, has nothing of a Sacrament in it, any more then I have ſhew'd the *ſign of the Croſs* to have; and both are equally warranted by Scripture.

This you ought the rather to obſerve, becauſe the only Queſtion your Directory requires to be put to the perſon that offers the child to Baptiſm, is concerning the *Name* thereof; having left out thoſe Scripture Queſtions that relate to the Faith and Obligations into which the child is Baptiſed.

I wou'd desire you likewise to reflect on another *Ceremony* you have added to the other Sacrament, I mean *giving Tickets* to such as are to be admitted to the Lords Supper, upon offering of which they are admitted to that Priviledg: In this *Ceremony* (for so I must call it) there is an *Outward and Visible sign*, a Ticket. 2*dly*. An *Inward and spiritual Grace*, your aptitude and title to the Lords Supper and Communion of Saints, found on your examination when you receive the Ticket. 3*dly*. It is a *Badg and Token* whereby Priviledged Members are distinguished from those that are without. *Lastly*, It is a sort of a necessary *Term of Communion*, since those that neglect this *Badg* shall not be admitted to the sacrament, yet I suppose you reckon this *Badg* or *Symbol* of *Communion* to be warranted by the general Rules of Scripture, tho' it is plain there is no such Ground for it there, as for the use of the *Cross*. But,

8*thly*, We are not without Scripture Precedents of signifying the particular obligations that ly on on us in the sacraments, by *Actions* as well as *Words*. Since our Saviour signified the Humility and Love we ought to bear towards one another, by *Washing his Desciples Feet*, at the Institution of the *Lords-Supper*; and *St. Peter*, who refused this significant *Ceremony*, was severely threatned for it. Thus, dipping intirely under water in *Baptism*, was a significant Ceremony we find sometimes used, as a Token

ken of our *being Buried with Christ in Baptism*; To which signification the Apostle alludes, *Rom.* 6. 4. *Therefore we are buried with him by Baptism into Death*, And to the same purpose *Col.* 2. 12. There was another Ceremony of Baptism which consisted in the *change of cloaths*; and this was likewise significant, and the Apostle alludes to it *Gal.* 3. 27. *For as many of you as have been baptised into Christ have put on Christ*: and to the same allude those Phrases of *Puting off the Old Man*, and *Puting on the New*; as is confessed by the best Interpreters: and the Apostle useth them not only to signify the Duties and Obligations we undertake at Baptism, but likewise to stir us up to perform them.

The like is observable in the *Lord's-Supper*; the particular Duties of which are signified in Scripture by several Ceremonies annexed to the Celebration thereof. 'Tis a special duty to lay aside all hatred, and to be in perfect Charity with one another, when we come to that Sacrament; And this duty was signified first by an *Holy Kiss* mentioned, *Rom.* 16. 16. and in several other places of Scripture. And 2*dly*, by *Feasts of Charity* described, 1 *Cor.* 11. and mentioned *Jude* 12. both which continued many years in the Church, as *Tokens* and *Badges* and *Symbols* of the duty of *Charity*, which were profess'd in that *Sacrament*: And yet none of all these particular Ceremonies can be term'd

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Sacraments; from all which I conclude that it is as proper and as agreeable to *Scripture* to ſignifie our Obligation in Baptiſm, *not to be aſhamed of Chriſt crucified*, by making the *ſign of the Croſs*, as it was to ſignifie our *Love* and *Unity* by a *Kiſs* or a *Feaſt*; and by conſequence, *that the uſe of the Croſs in Baptiſm is Warranted by Scripture.*

To conclude, neither *Scripture* nor Reaſon hinder us from uſing ſuch *Signs* in Expreſſing or Profeſſing our Duty to God, as properly and by general conſent ſignifie it. On the contrary, they Warrant us to uſe ſuch *Signs* as well as *Words*; which *Words* are *Signs* themſelves, made ſignificant only by cuſtom: whereas many *Actions* have the ground of their ſignificancie from nature.

But here we muſt take care not to inſtitute *ſigns* to ſignifie and oblige God to confer his *Favours* or *Grace* on us; for that were to limit him; and 'tis only he by his inſtitution and promiſe can ſo oblige himſelf. The want of diſtinguiſhing between theſe two ſort of *Signs*, ſeems to me to have occaſioned all thoſe Objections againſt the *ſign of the Croſs*, which are commonly urged to us as if we made it a *Sacrament.*

That which therefore was incumbent on Mr. *Boyſe* in this point, was to prove by Scripture that *it is unlawful to ſignifie or expreſs the particular Duties we undertake in the Sacrament, by Actions that are by gene-*

general cuſtom expreſſive in thoſe Duties. Otherwiſe to declare this to be unlawful, is the ſame Preſumption and Offence as to declare ſome *Meats* unlawful; and is a certain Inſtance of yonr *Teaching for Doctrine the commandments of Men.* For to ſay an *Action* is *Unlawful* that God has not made ſo, is the ſame Preſumption and Offence as to ſay certain *Meats* are *Forbidden* that are not; which is a thing ſeriouſly to be considered by you.

Thus much I have thought needful to lay before you concerning the *ſign of the Croſs*; and I think is ſufficient to convince any unbyas'd perſon, that you have no cauſe to ſeparate from our Worſhip on that account.

As for the reſt of Mr. *Boyſe*'s *Remarks*, which I have not here conſidered, I preſume none will ſuſpect that that there is more difficulty in them, than in the points I have already examined. But indeed I muſt declare that I have met with none among you that have alledged Mr. *Boyſe*'s reaſons for abſenting themſelves from our Publick Worſhip. And therefore I cannot think it material to go about to confute a ſingle perſon and a ſtranger; For ſhould I confute his principles, perhaps you, for whoſe ſatisfaction only I intend this, would think your ſelves unconcern'd in the diſpute. But if I ſhall find that his objections have really moved ſcruples in you, and your Miniſters will

will give their full Approbation of his book, and manner of handling this controversy, I shall then think my self obliged to give you a just Account of the whole, as I have here done of some parts of it; And particularly of the principal *Matters of Fact* contained in it; The truth of which if any persist to question, I shall then also publish *Vouchers* and *Authorities I* have for them; which *I* am not willing to do, out of tenderness to you as well as on other accounts till the last necessity.

At present I must leave with you this caution, as well in respect of Mr. *Boyse's Remarks*, as of any other Answer that may come out to my book, that *I* do not think that either you or *I* are concerned in arguments that are not founded on Scripture, or in any Answers to my proofs that contradict the Letter of the holy Scriptures; as most of Mr. *Boyse's* do; particularly such as concern *saying* or *singing* our Psalms, *Answering* in our Prayers and Hymns; and *joyning our voices* in our Confessions and addresses to God.

To Conclude I desire to deal with you as becomes a *True Pastor*, Admonishing and instructing you in the spirit of Meekness; *I* neither have, nor can have any indirect or Worldly ends in telling you these things; nor can you imagine that *I* either propose or design any advantage to my self by it, but only your good. *I* need not seek to

please

pleaſe Men; neither if *I* designed it, were this the way to attain it. Some Truths are very uneaſie, and I know that nothing can be more ungrateful to you, then to give you to underſtand that the Worſhip you ſuppoſe ſo pure, and ſo conformable to the Word of God, has no expreſs warrant in Scripture for it, and that all thoſe things in our Worſhip that you have ſo long been born in hand to be only *Inventions of Men*, are really the dictates of God's Spirit in the Holy Scriptures. This *I* know touches you very near; and conſidering all things, *I* cannot but thank you, and do thank you, for the Entertainment you have given my Book; and *I* hope it will yet do more good among you. *I* muſt again intreat you to take my Addreſſes to you in good part; and not to be offended with me, becauſe *I* endeavour to tell you the *Truth*. They that know me will allow *Plain-Dealing* to be part of my Character. But Remember that nothing is more apt to provoke Mankind then *Truth*; and if you meet with any Book, written in Anſwer to mine, that Diſcovers the Writer to have been in a Paſſion when he wrote it, you may look on it as a probable Argument of the *Truth* of what I have propoſed. And if upon reading what I have wrote, you find any motion within your ſelves towards paſſion, conſider well whether it proceed not from the ſame cauſe;

cauſe ; namely, my declaring the *Truth* to you.

I muſt ſtand or fall to my great Maſter, as to my ſincerity in ſtudying your good ; to him *I* am anſwerable for the diſcharge of my Office, and of thoſe obligations from it under which *I* ly. The Conſcience of this has put me on theſe Addreſſes ; and *I* beſeech our good God, and the Father of our Lord Jeſus Chriſt, who purchaſed his Church with his blood, and promiſed his Spirit to his Diſciples to guide them into all *Truth*, to diſpoſe and prepare your Hearts for the reception thereof, and to incline you to hearken to the *Inſtructions* offered you out of his Word, by

Your truly Affectionate Paſtour.

Londonderry, 1. *May*, 1694.

VVill. Derry.

ERRATA.

PAge 6. l. 27. *dele*, rather. *p.* 14. *after* in, *add* some of. *p.* 23. *l.* 8. *after and add* many. *p.* 26. *l.* 21. *for Ahaderoy, r.* Ahadowy. *p.* 27. *l.* 2. *after years, add* some of which being Times of Afflictions, required a more frequent Celebration of this comfortable Sacrament then ordinary. *p.* 31. *l.* 25. *for* 1657, *that is for near* 7 *years, r.* 1662, that is for near 12 years. *p.* 35. *l.* 12. *for Elder, r.* Profeſſor.

FINIS.